

SALEM ANTI-SLAVERY SOCIETY.

PREAMBLE.

On the formation of any Society which professes to have for its object something affecting the general interests of the community, it is due both to themselves and to their fellow citizens, that those so associating frankly avow that object, the motives which influence them to seek it, and the principles which shall govern them in their efforts for its attainment.

Therefore, We, the undersigned citizens of Salem and vicinity, declare the following to be the object of our association; the motives by which we are actuated; and the principles of our action.

I. *The Object.*—Our object is the extinction of Slavery in the Nation of which we are citizens.

II. *The Motives.*—Our first motive is the unnumbered sufferings of more than Two Millions of our fellow men, who are held in slavery under the laws of several of the states of this Union.

These sufferings consist in their deprivation of Liberty and its concomitant blessings, as they are enjoyed by the FREE under the Constitution and laws of this Nation; and in the numerous positive evils endured by them under oppressive laws and the government of their masters.

We believe the truths which, in the Declaration of our Independence, are solemnly asserted as 'self-evident,' and desire their practical operation on the minds of all of our fellow-citizens; viz., that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are LIFE, LIBERTY and the PURSUIT OF HAPPINESS.

But, in violation of these 'self-evident' and fundamental truths, the slaves are deprived of the protection of LIFE, being subjected to the will of the masters, being denied the right of their oath, and being guarded by no adequate legal provisions.

They are deprived of LIBERTY by the Laws of several of the States, not for any crime, but exclusively for the emolument and luxury of the masters.

They are prevented the PURSUIT OF HAPPINESS by the laws which make them slaves.

They are prohibited intellectual improvement and, without any fault of their own, reduced to and held in the degraded condition of extreme ignorance and, by this fact, they are shut out from the light of revelation and, consequently, from a knowledge of the great principles of virtue, at the same time that, by the commission of crime, they are exposed to punishments more severe than are inflicted in the same states on white persons guilty of the same offences.

They are denied the enjoyments of domestic life, being liable at any moment to be separated, husband and wife, parents and children, brothers and sisters, from each other, to enhance the property, or to gratify the passions, or as an unavoidable consequence of the death or bankruptcy of their masters. Their sacred rights, secured to them under the divine law of marriage, are thus cruelly wrested from them by the counteraction of the most unjust human enactments.

They are compelled to labor without reward. It is not to the fact of labor that we object. Industry is every man's duty. But the injustice against which we object is, that the slave receives no adequate reward for his toils. In the comparatively small number of house servants enjoy certain advantages in food and clothing, it cannot be denied that it is not at the expense of the masters, but of their fellow slaves, whose unwarded toils on the plantation or elsewhere are the source of that wealth which enables the master to foster his favorite house or body servants, and to deck them as a part of the splendid equipage of his own luxury. WOMEN, as well as men, are driven, like cattle, to the field and their toils, beneath the whip.

It is not our purpose to state here all the sufferings of the slaves; that would require volumes.

Our second motive is the criminality of slavery. This motive is too comprehensive to admit of detail; but it may be shown in two or three aspects. Slavery is always a 'self-evident' crime on the part of those who establish it, and of those who perpetuate it. Guilt may attach to those who only connive at it, and do not exert such influence as they possess to prevent or extinguish it; especially, when they are so circumstanced as to reap any portion of its profits. No man can rightfully make his fellow man his property, or receive such property from the hands of another, or approve of such practice.

As citizens of the United States, the citizens of the Free States are implicated in the criminality of slavery, so long as they approve it, or connive at it in the nation. THE CONSTITUTION OF THE UNITED STATES does not require the existence of Slavery; and the principles of liberty and right on which the Constitution is established, as they are set forth in the Declaration of Independence, imperatively forbid that any class of the people be so deprived of 'liberty and the pursuit of happiness.'

Slavery is, therefore, an absurd and daring infraction of that Constitution, as interpreted agreeably to those principles, which were declared to be and really are the foundation of our government. Those have been declared to the world in such form that it is impossible to amend or alter the 'Declaration,' and, consequently, it is the duty of all the citizens to exert their influence to procure the extinction of slavery as early as possible.

Our third motive is the good of both masters and slaves. It is not our desire to persuade the holders of slaves to do aught which will be injurious to themselves. It is never injurious to a man that he do right; and we have facts enough to prove that the interests of the masters will rather be promoted than made to suffer by the immediate, simultaneous emancipation, with a view to their employment as hired laborers, of all the slaves in the Union. If, however, there were no such facts on record, there is on record the following guaranty of the Omnipotent Ruler, than which, certainly, no better is desirable.

—'LOOSE THE BANDS OF WICKEDNESS—UNDO THE HEAVY BURDENS—LET THE OPPRESSED GO FREE—BREAK EVERY YOKER. THEN SHALL THY LIGHT BREAK FORTH AS THE MORNING, AND THY HEALTH SHALL SPRING FORTH SPEEDILY, AND THY RIGHTEOUSNESS SHALL GO BEFORE THEE—THE GLORY OF THE LORD SHALL BE THY REWARD.'

This guaranty is ample in every case involved; but, if it is not to be relied on in this case, it may never be, and the pledge of Jehovah is given in vain, or only to be contemptuously by those to whom it would be as a 'sun and a shield.'

Then, too, we dare not overlook the fact that the arm of a just God is stretched out for the oppressed and against the oppressor. Every nation, in which slavery has been tolerated, has, sooner or later, suffered by it much beyond any advantage which has accrued from it.

Its existence in the United States at this moment threatens the dissolution of the happy Union which every patriot desires to confirm and perpetuate, and which nothing else seems to put in jeopardy.

THE GOSPEL OF THE LORD JESUS CHRIST, that perfect system of justice and benevolence, enjoins that we do to others as we would that they should do to us, and assures us that, if we know these things, HAPPY are we, if we do them.

While, therefore, we act for the extinction of slavery in our beloved country, we are sure that we act for the good of the nation at large, and of the masters in particular, as well as for the restoration to the 'unalienable' privileges of freedom, of about one sixth part of our entire population, who are generally our fellow citizens by birth, and whose past toils and privations and sufferings, consequent on their enslavement, have earned for them a righteous participation in the immunities and advantages which a Beneficent Providence has bestowed on the nation, whose duty and honor and welfare require that these evils be removed, and that these blessings be diffused as widely as possible.

III. *Principles of Action.*—The principles by which we shall govern ourselves are the same as those which have been so well exhibited in the Declaration of sentiments made by the National Anti-Slavery Society, and which are briefly expressed in the following words:

'Our principles forbid the doing of evil that good may come, and lead us to reject, and to entrust the oppressed to reject, the use of all carnal weapons for their deliverance from bondage—relying solely on those which are spiritual and mighty through God to the pulling down of strong holds.'

We, therefore, solemnly adopt the following

CONSTITUTION.

SECTION I.—Article 1. This Society shall be called, THE ANTI-SLAVERY SOCIETY OF SALEM AND VICINITY.

Art. 2. Any person, declaring the sentiments of the Preamble to be his own and signing this Constitution, shall be a member of this Society, so long as he shall co-operate with the Society for the attainment of its object.

SECTION II.—Art. 1. The officers of this Society shall be a President, four Vice Presidents, a Recording and a Corresponding Secretary, a Treasurer and Six Counsellors, who shall together constitute a Board of Managers.

Art. 2. The Society shall hold a meeting annually on the fourth Monday in January, for the choice of officers and other business.

Art. 3. The Secretary shall call a special meeting of the Society, when so directed by vote of the Board of Managers.

Art. 4. The Board shall meet quarterly on the fourth Monday in January, April, July and October, and oftener, if they shall deem it necessary.

Art. 5. Five members of the Board shall constitute a quorum for doing business; a less number may adjourn.

Art. 6. The Board of Managers shall have power to fill any vacancies which may occur by the resignation, removal to a distance, or death of any of its members.

Art. 7. The Board shall appoint the place of their own meetings and those of the Society, and shall make the necessary provisions and arrangements.

SECTION III.—Art. 1. No moneys shall be collected by a tax on the members, except for defraying the necessary expenses of the Society; but each member shall be at liberty to subscribe or contribute to its funds in such measure as he shall judge to be his duty.

Art. 2. All funds belonging to the Society shall be expended under the direction of the Board.

Art. 3. The funds of the Society may be expended for defraying the necessary expenses, incurred for the interests and accommodation of the Society, or for the accommodation of the Board; and in the purchase, printing or distribution of such works on the subject of Slavery as the Board shall judge to be adapted to the promotion of the cause of emancipation.

Art. 4. An Auditor of the Treasury shall be chosen by the Society at the annual meeting, who shall inspect the accounts of the Treasurer previous to the next annual meeting and make report to the Society.

SECTION IV. Any article in this Constitution may be altered, or expunged, or a new article may be added, by a vote of two thirds of the members present at any regular meeting of the Society.

The society, then consisting of eighty members, was organized on the evening of the 27th January, by the choice of the following gentlemen to fill the several offices the ensuing year:

Rev. Cyrus P. Grosvenor, of Salem, President.
Dea. William B. Dodge, of Salem, 1st Vice President.
Doct. Ingalls Kittredge, of Beverly, 2d do.
Col. Jesse Putnam, of Danvers, 3d do.
Capt. Benj. Porter, of Marblehead, 4th do.
Rev. George B. Cheever, of Salem, Corresponding Secretary.

Mr. Rufus Putnam, of Salem, Recording Sec.
Mr. Thomas Spencer, of Salem, Mr. John Holroyd, of Danvers, Mr. E. B. Dearborn, of M'head, Mr. Nathan Putnam, of Salem, Dea. Richard M. Chipman, of Mr. William Treadwell, Mr. Robert Cogswell, of Salem, Mr. Benjamin H. Ives, Auditor.

At an adjourned meeting of the Society, held at the second Baptist Meeting-house, on the evening of the 6th inst., the following resolutions were discussed and unanimously adopted, after prayer had been offered the Rev. Mr. MILLER, of Wenhams.

On motion of Mr. ROBERT COGSWELL, of Wenhams, seconded by Rev. CHARLES MILLER, of Wenhams, and Capt. BENJ. PORTER, of Marblehead, Resolved, That the apathy which generally prevails among the citizens of such of the United States as are called Free States on the subject of AMERICAN SLAVERY, is not only a sufficient apology for the formation of Anti-Slavery Societies in such States, but is also a powerful argument for the undelaying and spirited exertions of these Societies, to arouse the public mind to this great subject, and to collect and diffuse such information as will cause the citizens to perceive and feel their responsibility.

On motion of Dea. WILLIAM B. DODGE, of Salem. Resolved, That the slavery existing in this country is a great National Sin, and that it is the duty of Christians, philanthropists and patriots, to exert their influence for its immediate abolition.

On motion of Mr. THOMAS SPENCER, of Salem. Resolved, That if respect and gratitude are due to ancient Greece and Rome on account of their contributions to the literature of the world, the claims of ancient Egypt are greater—inasmuch as she was the earliest improver of science and literature and the arts.—Greece and Rome and the whole civilized world being indebted to Egypt.

On motion of Mr. BENJAMIN H. IVES, seconded by Mr. RUFUS PUTNAM, of Salem. Resolved, That by the words 'immediate, simultaneous emancipation,' as used in our Constitution, we mean that all the citizens of the slaveholding States ought immediately to make preparation for the liberation of all their slaves; and, as early as possible, preparation can be made, to give freedom to all.

After the adoption of the above resolutions, prayer was offered, and the meeting was adjourned to Monday, the 24th inst. at 7 o'clock, P. M. when an Address is expected from the President of the Society, who has been appointed to that duty. Notice of the place of meeting will be given in future papers.

At the above meeting it appeared that more than 150 gentlemen had become members of the Society. Per order of the Society, RUFUS ADAMS, Rec. Secy. SALEM, Feb. 8, 1834.

PAWTUCKET ANTI-SLAVERY SOCIETY.

At a meeting of the citizens of Pawtucket friendly to the formation of an Anti-Slavery Society, held at the Baptist Vestry, on Friday the 10th of Jan. 1834, JOSEPH HEALY, was appointed Chairman and JOSEPH WISSON, Secretary. A Preamble and Constitution were adopted; the principal article of the Constitution is as follows:—

Art. 2. The objects of the Society shall be to endeavor by all means sanctioned by law, humanity, and religion, to effect the immediate Abolition of Slavery in the U. S.—to improve the character of the free people of color—to inform and correct public opinion in relation to their situation and rights—and to obtain for them equal, civil and religious privileges with the white inhabitants of the land. This Article shall never be amended.

A committee was appointed to obtain signatures to the Constitution and nominate officers for the Society. The meeting after being addressed by the Rev. Mr. Blain, was adjourned to the last Monday in January.

At the adjourned meeting the following gentlemen were elected officers of the Society:—

President—John Blain.
Vice President—Samuel Foster.
Treasurer—Joseph Healy.
Corresponding Secretary—Ray Potter.
Recording Secretary—Joseph Wisson.
Counsellors—N. H. Ingraham, Edward Mason, Joseph Wood, Joseph Arnold, Jonathan Cole, George W. Walker, Isaac Collyer, Wm. P. Henry and Wm. Adams.

[From the Christian Watchman.]

VIEW OF SLAVERY.—No. 3.

I have taken it as granted, in my former communications, that it is the purpose of the Colonization Society to transport as soon as possible, (i. e. in 25 years, a period long enough in all reason for slavery to continue in this country, where 'all men' are declared to be 'born free and equal') the entire colored population.

So we are to have on the western coast of Africa, at the end of that short time, a mighty nation of about four millions of people, organized under good constitution and laws adapted to their condition, with all necessary officers to legislate, judge and execute, with literary institutions suitably endowed and officered (the expense of this item I have not yet provided for) and with suitable religious and moral teachers and meeting-houses to teach in. This last item of expending has not yet regarded. But we are to see the mighty nation there in 25 years, transported at an expense of 350 millions of dollars. I cannot overlook the natural inquiry,—how many dollars shall we have left in our national treasury?—but I dare not venture any answer to this inquiry. Perhaps, however, the work is to be done on a more economical plan than I have supposed; for I perceive that a project is about to be set on foot to petition Congress to appropriate 100 thousand dollars, instead of 14 millions annually. I do not learn, however, that the 100 thousand is to be an annual appropriation. If not, and if this is all that is to be asked for of the national government during the 25 years, instead of 350 millions, it will be a cheap work indeed; for there is to my mind an essential difference between 100 thousand dollars and 350 millions. There is, however, something coming from Virginia, perhaps; and New-York has resolved to raise 20 thousand dollars. But I hear nothing about the millions yet. When, instead of 20 thousand, New-York shall raise her quota of the 350 millions, i. e. one sixth part, about 60 millions, in 25 years, or more than two millions in each year, we may indulge some hope; though it will be as necessary to have the same done by Pennsylvania, and Massachusetts, and half as much by each of six other States, before I can be very sanguine.

Then those items of expense to be incurred for the establishment and support of the necessary literary institutions, and the general and state governments, &c. demand an early attention. These expenses cannot be borne by the colonists, for they will have their best powers sufficiently tasked to defray the ordinary expenses of their families for this period of twenty-five years at least.

The undertaking begins, certainly, to assume a character of sublimity. If it shall be carried through in the time specified, it will surpass all of the grandest works of nations. The pyramids are a very trifle in the comparison, and will be forgotten by the side of this political pyramid, and all former achievements will lose their splendor in the glory which shall culminate on its top and radiate over the earth.

If I believed the project practicable,—if I could indulge the hope of seeing the two and a half millions of colored people in my country, with their children who will rise up during the 25 years, happily settled in some climate as healthy as they now inhabit, and enjoying, as an independent nation, the blessings which belong to us, and which they have richly merited at our hands by their long and painful toils in bitter slavery; and if I could believe that the Colonization Society would contribute one tithe towards the accomplishment of the object which its agents have told, repeatedly and solemnly told the citizens of New England the Society has in view, no exercise of hope could give me greater delight, short of that which embraces the salvation of my own soul and the souls of my fellow men. But the indulgence of such hope is forbidden by the facts which have already been stated in this and former communications, together with others no less cogent and disheartening. Some of these which have not been stated by me are of such a character that I would gladly pass them by without remark, if justice and humanity would allow it.

One is, that the purpose of some of the most able and zealous supporters of the Colonization Society, which purpose they have openly avowed, is to remove only the free blacks with any such surplus of the slaves as may at any time exist beyond a demand for profitable slave labor. Another of these facts is, that some of the slave States avow their determination to retain their slaves at all hazards; and they even now 'impudently forbid' any man to intermeddle with their slavery, though it is no more than to speak or write a word on the subject. Every other article in the Constitution of the nation may be freely discussed; but that touching slavery is not to be spoken of by any man. Not even allusion to it is to be allowed, nor the moral right of slaveholding to be so much as questioned.

A BAPTIST.

JUVENILE DEPARTMENT.

[From the Juvenile Watchman.]
DIFFERENCE OF COLOR.

God gave to Africa's sons,
A brow of sable dye—
And spread the country of their birth
Beneath a burning sky—
And with a cheek of olive, made
The little Hindoo child,
And darkly stained the forest tribes
That roam our western wild—
To me, he gave a form
Of fairer, whiter clay—
But am I therefore, in his sight,
Respected more than they?—
No—'T is the hue of deeds and thoughts
He traces in His Book—
'T is the complexion of the heart,
On which he deigns to look.

Not by the tinted cheek
That fades away so fast,
But by the color of the soul
We shall be judged at last.
And God, the Judge, will look at me
With anger in His eyes,
If, my brother's darker brow
Should ever dare despise.

L. H. S.

JUVENILE CONCERT.

Our young readers will recollect that a few months ago we gave them an account of some Juvenile Concerts given by Mr. Mason's scholars in the Bowdoin street church, in Boston, which were very pleasing to many who witnessed the performances, and which caused much talk among the persons who heard them, that so small children could be taught to sing so well. Some of them, you will remember, were not old enough to sing their words plainly.

We will now tell you about another concert we attended last week, on Tuesday evening, given by the scholars of Miss Paul, at the Columbian Hall, which was very interesting; and what made it more pleasing was, they were colored children; and indeed we wish that all those little children who take the Juvenile Watchman could have been there too, for we know they would have enjoyed it very much. Although their complexion is not as white as yours, yet their voices were equally as pleasant and sweet as though they had been white, and their behaviour quite as proper as the behaviour of white children; and God who is no respecter of persons, will as readily receive these children into heaven, if they are good when they come to die, as though their skins had been as white as yours.

The Hall being small was very much crowded with people, which rendered it very uncomfortable to stay there. Many were obliged to stand up for want of room, and after the Concert was over, a gentleman who is a great friend to colored children, stated to the audience the reason they held the Concert in so small a place. And what do you think it was? We will tell you. We have in Boston a number of large halls on purpose to hold such Concerts in, and the owners are glad to let them to white folks; but because these children were colored children, whom they dislike so much, they would not let their halls for such a purpose, and they were obliged to take the best they could get.

We will now tell you a little about the interesting young lady who taught them to sing so sweetly, and who conducted the concert with so much propriety. She is daughter of the Rev. Thomas Paul, who died in Boston, but a few years since. He was the pastor of the African Church in this city, a Baptist minister, whom all good people, who became acquainted with him, loved and respected; and we often hear persons now, when speaking of him say, 'good Mr. Paul.' When he died, he had no money to leave his children; but he left them what is better—a good character, and a good education, by which means his daughter is enabled to instruct one of the Primary Schools for colored children in Boston, and by her exertions and industry to assist in the support of her kind mother.—Juvenile Watchman.

COMMUNICATIONS.

ON THE DUTY OF REFUSING TO PARTAKE THE PRODUCTIONS OF SLAVE-LABOR.—NUMBER IV.

To the Editor of the Liberator:
'But,' say the supporters of the other side, '(C. F.) of Portland, among the rest,' 'what shall we do without the necessities of life, with which we are supplied by slave labor, but which, supposing the position taken above to be the true one, we may not rightfully continue to partake of?'

To this I answer—'You have no right to do this, if you are convinced that it contributes to the support of slavery, in the least degree: for you may not, rightfully, compromise with conscience for your worldly interest. And then you have no right to demand a recompense for doing your duty: so that all this pretence makes nothing, one way or the other, for the argument between us.'

Mr. Editor, there is nothing produced by slave labor, which we cannot do very well without, even if it be not easily attainable elsewhere. No necessary of life, strictly so speaking, is exclusively the product of slave-labor. Take for instance that

—eastern plant, ingrafted on the soil,
Tilled for ages, with consuming toil,
Whose culture is perdition to the slave,
That saps his life, and blossoms o'er his grave;

the sugar-cane. Is that a necessary, or a luxury? Call it the former—is it not attainable from other sources than those polluted by slavery? So with cotton articles—rice—molasses,—and flour, with other bread-stuffs. Every one of these may be easily obtained from other sources than those afforded by the existence of the slave system.

But it is one thing to discover and expose this evil,—and quite another to provide the remedy. Yet having done the one of these, it may perhaps be reasonably expected that we suggest the other.

There are two ways in which the remedy may be applied. The first is a summary one. Abstain from all use of every thing, which you are not morally sure is free from the taint of a fellow-man's agony and bloody sweat. This you may do, and deprive yourself of no necessary; hardly, if at all, of a luxury. India cotton and coffee—foreign rice—New-York flour—South American sugar and molasses;—to which may be added many substitutes for each of these articles, as teas, linen, domestic manufactures,—may be used instead of slave-produced articles, with no diminution of convenience or com-

fort to the consumer: and this may be done by establishing stores among ourselves for the sale, exclusively, of such articles as are free from this taint. That is one remedy. My second is, to do our duty as men and patriots, and effect, if possible, a change of Public Opinion on this subject: and then, the fountain being purified, the streams will be unpolluted.

For reasons already given, I have not gone into the question of expediency in these papers. Indeed, *Expediency is all the other way!* The best expediency, and, to a thinking mind, the most obvious, is that which would result from the immediate abolition of slavery, and the consequent cessation of slave-labor. So were I driven to that ground, I should not shrink from the controversy in that shape. In that event, I would say to my opponent '(C. F. of Portland' for example—a professed Abolitionist, it would seem!) 'Behold the withering blight of slavery upon those sections of our land where it exists! Behold the growing indolence, which is weighing more and more heavily upon the character of their people,—an evil superinduced by the disrepute into which the very idea of labor has been brought by the system of slavery! Behold the wasting of the strength of the soil! Behold the imminent danger in which the lives, property and happiness of our southern brethren are placed by the formidable increase of this degraded population among them;—incensed and outraged as it is by the growing consciousness that it is forced to sustain a false position upon the scale of being! Where then, sir, is the doctrine of expediency, now? Show me not your tables of exports and imports; (would I continue to say to such an opponent,) 'tell me not of the sale of your cotton, your rice, your sugar, your tobacco! They are manured, and watered, and plucked, and sold, by the sweat, the blood, the agony, the death of my fellow-men and yours! And I care not for the amount which this unhallowed gain yields per annum to the general treasury! Better be millions poorer, than so utterly bankrupt in principle! Better suffer even the stings of hunger than the horrors of upbraiding conscience! The 'imports and exports' of St. Domingo were never more abundant—her apparent prosperity was never in a more palmy state, than just before she was rocked to the centre by an indignant people, burning to be free! Where was THEN her boasted commerce?'

Thus would I use the doctrine of 'expediency' for my text, Mr. Garrison. It is no argument, sir, in the mouths of those who advocate the other side. It is all the other way. There is but one true path for us, and all our countrymen to tread, and that, at present, is, unfortunately, an unpopular one. It is to the task of making it less and less so, that all our energies should be employed. Let us not, in the slightest possible degree, contribute, negatively or positively, to the longer existence of a system so horrible. Let not our souls enter into this secret of the wicked—but rather let us give neither rest to our eyes, nor slumber to our eyelids, till it be exposed in all its deformity to the gaze of an indignant world, and brought out an unclean thing, to perish in the consuming blaze of outraged PUBLIC OPINION.

'Columbia! my country! bring
Forth from thy camp, th' accursed thing!
Consign it to remorseless fire—
Watch, till the latest spark expire!
Then, cast the ashes on the wind—
Nor leave one atom wreck behind!
So may thy wealth and power increase;
So may thy people dwell in peace!
On thee, th' Almighty's glory rest—
And all the world in thee be blest.'

Portland.

* James Montgomery.

MOTT.

MEMORIALS OF A SLAVE.—NO. II.

We often read in our southern newspapers, advertisements for the apprehension of runaway slaves, and now and then an editorial article upon the shooting of some runaway, or the death by blows of some enslaved one. But if some poor religious captive, like the slave of whom we are about speaking, was the narrator, we should probably find the character of some of these articles entirely changed, and our feelings concentrated in one burst of sympathy for the sufferer, and of indignation for his oppressor.

The narrative of Bayley gives many an affecting account of a poor captive's hopes and fears, and exhibits a blessed view of the support of religion in the darkest hour of sorrow. His account of himself commences as follows:

'I was born a slave in the state of Delaware, and was one of those slaves that were carried out of Delaware into the state of Virginia; and the laws of Delaware did say that slaves carried out of that state should be free; whereupon I moved to recover my freedom. I employed lawyers, and went to Court two days, to have a suit brought to obtain my freedom. After Court, I went home to stay until the next Court, which was about six weeks off. But two days before the Court was to sit, I was taken up and put on board of a vessel out of Hunting Creek, bound to Richmond, on the Western shore of Virginia, and there put into Richmond jail, and irons were put on me; and I was brought very low. In my distress, I was often visited with some symptoms of distraction. At length, I was taken out of jail and put into one of the country wagons, to go toward the going down of the sun. Now, consider how great my distress must have been, being carried from my wife and children, and from my natural place, and from my chance for freedom!—On the third day, my heart was bitter, and I cried out in my distress—"I am past all hope"—and the moment I said I was past all hope, it pleased the Father of all mercy to look down on me, and he sent a strengthening thought through my heart, which was this—that He that made the heavens and the earth was able to deliver me. I looked up to the sky, and then to the trees and ground; and I believed in a moment, that if he could make all these, he was able to deliver me. Then did Scripture come into my mind, which I had heard before, and that was—"that they that trust in the Lord shall never be confounded." I believed that was a true word, and I wanted to try that word, and so I got out of the wagon.'

In the same simple, unaffected manner, he detail his escape—the pursuit of his masters—their ill success—and his subsequent conduct. This man, who so feelingly describes his emotions at being separated from all he held dear, was a slave—was one described as but 'one remove in distance from the beasts of the field.' And all this, too, occurred not in visions of romance, in extraordinary places or times, but was a every day occurrence in a portion of our happy Republic.

Our poor slave, thus hunted about like a beast, describes his various perils in his long time concealed in much fear. I conclude this number with his affecting narrative of his own and his fellow's return to the bosoms of their families:

'There came a poor distressed colored man to the same house where I had taken refuge; we both agreed to take a craft, to go down James' River, which was attended with great difficulty—for we met with an examination twice, and narrowly escaped for we had like to have been drowned twice—once in the river and once in the bay. How unable were we to offer unto God a tribute of praise due to his name, for the mere of grace shown to us in our deliverance! Surely wisdom and might are his, and them that walk in pride he is able to abase. We got safe over to the eastern shore of Chesapeake bay, where his wife and I were. And now, reader, I do not tell how glad I was, but will leave that to you, by supposing it had been his own case. We landed near Nandew, and then started for Hunting Creek, and we found both our wives but we found little or no satisfaction, for we were hunted like partridges on the mountains. My companion got to work on board a vessel to get clams, perhaps to get some money to bring suit for his freedom, (as he had said) so I like me out of the state of Delaware, if his master should come after him from the back country, who, he said, lived about 100 miles from the eastern shore; but, poor fellow, they went on board of the vessel where he had been at work, and talked of taking him up and putting him in jail, and of sending to his master in the back country. He was said to tell them that he had rather die than to be taken, and carried away from his wife again; and it was said they went down to the cabin and drank, and then came on deck and seized him, and in the scuffle he slipped out of their hands and jumped overboard, and tried to swim to an island that was not far off; but they got out the tow-boat and went after him, and when they overtook him, he would dive to escape, and still he tried to reach the island; but they watched him with the loom of the oar, and knocked his brains out, and he died. And now, reader, consider if you had been carried away from your wife and children, and had not been again, how hard it would seem to be, to be thus chased out of the world; but the good God, whose eyes behold the things that we equal, he continues to make such repentance, in this world or in the world to come!'

Portland.

* C. F.

Mr. Editor

of the Liberator

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LITERARY.

[For the Liberator.]

MR. GARRISON:

If you think the following verses worthy of perusal, to the holy cause you defend I dedicate them. If not, let the ascending flame receive them to its warm embrace.

And there were solemn gatherings in the sky
Of those kind guardians which to man are given,
To lead his wayward footsteps to the high
And perfect bliss of an eternal heaven.

They spoke of that pure being God had made
In his own image, and to bear his form;
How from the path of radiance he strayed,
And changed for night the gladly beaming morn.

They spoke of a dark stain of guilt which lay
On man's fair brow, in this wide western land,
How from his brother's eye he barred the day
Of freedom, with a high usurping hand;

And crushed the holiest feelings of the soul,
The best and noblest thing that God hath made,
And caused the waves of wretchedness to roll
O'er the sad children of a darker shade.

To these benighted ones they bent their way,
To cheer them in their loneliness and gloom,
And raise their eyes to a faint glimmering ray,
Which in full joy shall burst upon their soon.

But to the soul of him, who binds in chains
His brother, fashioned by the same kind hand,
That showered on him affection's gentle rains,
And bound their once soft hearts with love's firm band,

They whispered in the stillness of the night,
Or in the busy hour of noontide's heat,
Of an avenging power, an arm of might,
That for his lips a cup of wine will mete.

Oh, spirits of the air! let your bright wings
Fan from our world away this blighting stain,
And send the captive turn his sorrowing
Into glad praise in Freedom's holy fane.

Boston, Feb. 11. IOTA.

[From the Providence Journal.]

REPLY TO ADA. BY JAMES SCOTT.

Yes, Ada, thy appeal in every part,
Strikes with the force of truth upon the heart;
And Christian woman, in this christian land,
May yet its import better understand,
Nor longer boast their lily and their rose,
Above the dark ripe fruits which autumn shows;
Nor longer turn them from the righteous claim,
'A sister's privilege in a sister's name.'

Still use thy tongue and pen and mental power,
To aid thy country in the trying hour;
Urging the proud white man to undo the yoke,
Ere its red bands are violently broke;
And urge thy race to use in their defence
Such arms alone as thy mild eloquence,
And show a gazing world, superior claim,
Mid all their darkness, to the christian name.

A barren fig tree, beautiful to view,
In a rich corner of the vineyard grew.
Fifty years it flourished, green and fair,
Nurtured and pruned and dressed with choicest care;
And year by year the fruit was finely wrought,
Yet still in vain for fruit the Master sought.
And hark! the awful mandate vibrates round,
Cut the tree down, why cumbereth it the ground!

Fall on your faces, tillers of the land;
Ask the great Husbandman to stay his hand,
Promise more vigilance, with heart sincere,
To prune and dig and dress another year;
And say, if fruit protruded succulence crown,
Well, and if not, then thou shalt cut it down!

And thou, dark daughter of an injured race,
Put up thy prayers before the throne of grace.
Oh, plead with Heaven to hear your groans and sighs,
Pardon, reform and bless your enemies.

Say (to the spirit of thy Saviour true)
'Father, forgive, they know not what they do!'

Almighty God! behold a guilty land
Cursing e'en in the hollow of thy hand;
They grand thy image in the dust, nor see
That what they do to thee, they do to Thee.
Oh, if red wrath alone can work thy will,
Remember mercy in thy judgments still.

And when the proud is humbled, and the slave
Enjoys the freedom which thy bounty gave,
Oh, let the oil of gladness freely flow,
To heal the putrid wounds of sin and woe;
And, as broad billows o'er the seas expand,
Let waves of righteousness invest the land.

*See 'An Appeal to Woman,' by Ada, in the Liberator of Feb. 1, 1834.

[From the Ohio Atlas.]

TRUE GREATNESS.

How many men in story famed,
Have passed this earthly journey through,
The world's applause and honors claimed,
And shouting, given their last adieu.
Yet still how few among the great,
Would we desire to imitate.

The conqueror boasts his deeds of fame,
Exulting o'er a world oppressed,
While nations tremble at his name,
And empires bow at his behest.
Rich crowns of gold by him are worn,
And laurel wreaths his neck adorn.

What though in triumphs, as he hears
The gilded sceptre, honor glows;
His crown is marked with orphan's tears,
His laurel wreaths with orphans' woes;
Though praise and plaudits round him stream,
I would not wish to be like him.

The man of genius soars away
On wings of fame and earthly praise,
Where sculptured statues mark his day,
But if he's destitute of grace,
His talents I would gladly claim,
But never, never be like him.

Who fears to do another harm,
Whose chief concern is human good;
Whom neither hope nor fear can charm
From paths of moral rectitude—
'Tis such a man I love to see,
Such is the man I fain would be.

EVENING DEVOTION.

When twilight dews are falling soft
Upon a rosy sea,
I come, my Father, where so oft
Thy child has met with Thee.

I come, when pleasure's votaries fly
To fashion's giddy fair;
Nor shed a tear, nor breathe a sigh,
To leave the sinful train.

Thou art my friend, my dearest friend,
My home thy heaven above;
And the calm hour with Thee I spend,
Is that which most I love.

For O! thy grace has taught my heart
That youthful life was given,
To seek for Mary's better part,
And tread the path to heaven.

And can I ever wish to share
The noise, the mirth, the strife?
I who can breathe in holy air,
And taste immortal life!

O! no, if Thou, my Father, show
Thy love, to me so dear,
With Jacob's love, my heart shall glow,
And fix a pillar here!

MISCELLANEOUS.

THE RICH AND POOR.

Extracts from Mr. Webster's Speech.

Mr. President, I wish to say a word on another topic. This is an eventful moment. On the great questions which occupy us, we all look for some decisive movement of public opinion.

As I wish that movement to be free, intelligent, and unbiased—the true manifestation of the public will—I desire to prepare the country for another assault, which I perceive is about to be made on popular prejudice—another attempt to obscure all distinct views of the public good—to overwhelm all patriotism, and all enlightened self-interest, by loud cries against false danger, and by exciting the passions of one class against another.

I am not mistaken in the omen—I see the magazine whence the weapons of this warfare are to be drawn. I already hear the din of the hammering of arms, preparatory to the combat. They may be such arms, perhaps, as reason, and justice, and honest patriotism cannot resist.

Every effort at resistance, it is possible, may be feeble and powerless; but, for one, I shall make an effort—an effort to be begun now, and to be carried on and continued with untiring zeal, till the end of the contest comes.

Sir, I see in those vehicles which carry to the People sentiments from high places, plain declarations that the present controversy is but a strife between one part of the community and another. I hear it boasted as the unfailing security, the solid ground, never to be shaken, on which recent measures rest, that the poor naturally hate the rich.

I know, that under the shade of the roofs of the Capitol, within the last twenty-four hours—among men sent here to devise means for the public safety and the public good—it has been vaunted forth as matter of boast and triumph, that one cause existed, powerful enough to support every thing, and to defend every thing, and that was—the natural hatred of the poor to the rich.

Sir, I pronounce the author of such sentiments to be guilty of attempting a detestable fraud on the community. A double fraud; a fraud, which is to cheat men out of their property, and out of the earnings of their labor, by first cheating them out of their understandings.

'The natural hatred of the poor to the rich.' Sir, it shall not be till the last moment of my existence—it shall be only when I am drawn to the verge of oblivion—when I shall cease to have respect or affection for any thing on earth, that I will believe the People of the United States capable of being effectually deluded, cajoled, and driven about in herds, by such abominable frauds as this. If they shall sink to that point—if they so far cease to be men—thinking men, intelligent men—as to yield to such pretences, and such clamors, they will be slaves already—slaves to their own passions—slaves to the fraud and knavery of pretended friends. They will deserve to be blotted out of all the records of freedom; they ought not to dishonor the cause of self-government, by attempting to exercise it; they ought to keep their unworthy hands entirely off from the cause of Republican liberty, if they are capable of being the victims of artifices so shallow—of tricks so stale, so thread-bare, so often practised, so much worn out, on serfs and slaves; and the victims, too, of wicked and nefarious designs, so thinly cloaked—designs, deep in purpose and in wickedness, but shallow in their pretences.

'The natural hatred of the poor against the rich.' The danger of the unionist aristocracy! 'A power as great and dangerous as that resisted by the Revolution!' 'A call to a new Declaration of Independence!' Sir, I admonish the People against the objects of out-cries like these. I admonish every industrious laborer in the country to tell him, the attempts to play off his passions against his interests, and to prevail on him, in the name of liberty, to destroy all the fruits of liberty: in the name of patriotism, to injure and afflict his country; and in the name of his own independence, to destroy that very independence, and make him a beggar and a slave. Has he a dollar? he is advised to do that which will destroy half its value. Has he lands to labor? let him rather fold them and sit still, than be pushed on, by fraud and artifice, to do what will render his labor useless and hopeless.

Sir, the very man, of all others, who has the deepest interest in a sound currency, and who suffers most by mischievous legislation in money matters, is the man who earns his daily bread by his daily toil. A decayed currency, sudden change of prices, paper money, fading between morning and noon, and fading still lower between noon and night; when all these things exist, it is of the whole race of those who are at once idle and crafty; and of that other race—the Catalines of all times—marked, so as to be known forever by one stroke of the historian's pen, greedy of other men's property, and prodigal of their own. Capitalists, too, may outlive such times. They may either prey on the earnings of labor, by their cent. per cent., or they may hoard. But the laboring man, what can he hoard? Preying on nobody, he becomes the prey of all. His property is in his hands. His reliance, his fund, his productive freedom, his all, is his labor. Whether he work on his own small capital, or on another's, his living is still earned by his own industry; and when the money of the country becomes depreciated and debased, whether it be adulterated coin, or paper without credit, that industry is robbed of its reward. He then labors for a country whose laws cheat him out of his bread. I would say to every owner of every quarter section of land in the West, I would say to every man in the East, who follows his own plough, and to every mechanic, artisan and laborer, in every city of the country—I would say to every man, every where, who wishes, by honest means, to gain an honest living: 'Beware of wolves in sheep's clothing; whoever attempts, under whatever popular cry, to shake the stability of the public currency, bring on distress in money matters, and drive the country into paper money, steals your interest and your happiness to the heart.'

The herd of hungry wolves, who live on other men's earnings, will rejoice in such a state of things. A system which absorbs into their pockets the fruits of other men's industry, is the very system for them. A Government that produces or countenances uncertainty, fluctuations, violent risings or fallings, and finally paper money, is a Government exactly after their own heart. Hence, these men are always for a change. They will never let well enough alone. A condition of public affairs, in which property is secure, industry certain of its reward, and every man secure in his own hard-earned gains, is no paradise for them. Give them just the reverse of this state of things—bring on change, and change after change—let it

not be known to-day what will be the value of property to-morrow—let no man be able to say, whether the money in his pockets at night will be money, or worthless rags, in the morning; and depress labor, till double work shall earn but half a living—give them this state of things, and you give them the consummation of their earthly bliss.

Sir, the great interest of this great country, the producing cause of all its prosperity, is labor! labor! labor! We are a laboring community. A vast majority of us all live by industry, and actual occupations, in some of their forms.

The Constitution was made to protect this industry—to give it both encouragement and security; but above all, security. To that very end—with that precise object in view, power was given to Congress over the currency, and over the money system of the country. In forty years' experience, we have found nothing at all adequate to the beneficial execution of this trust, but a well conducted National Bank. That has been tried—returned to—tried again, and always found successful. If it be not the proper thing for us, let it be soberly argued against; let something better be proposed; let the country examine the matter coolly, and decide for itself. But whoever shall attempt to carry a question of this kind by clamor, and violence, and prejudice—whoever shall rouse the People by appeals, false and fraudulent appeals, to their love of independence, to resist the establishment of a useful institution, because it is a bank, and deals in money, and who artfully urges these appeals whenever he thinks there is more of honest feeling, than of enlightened judgment, means nothing but deception. And whoever leads the wickedness to conceive, and the hardihood to avow, a purpose to break down what has been found, in forty years' experience, essential to the protection of all interests, by arraying one class against another, and by acting on such a principle, as that the poor always hate the rich, shows himself the reckless enemy of all. An enemy to his whole country, to all classes, and to every man in it, he deserves to be marked especially as THE POOR MAN'S ENEMY!

[From Friend Chambers's Bethania Palladium.]

THE PRESIDENT AND THE CHEROKEES.

I have inserted in this number of the Palladium, the Message of John Ross, the principal Chief of the Cherokee Indians, to the General Council of that tribe, convened at Red Clay, the 5th of 10th mo. last. And immediately following it, I have inserted that paragraph of President Andrew Jackson's Message, relating to the Indian tribes, showing his strong desire to force them from their rightful homes and birthplace. In this extract we see that Jackson says, in relation to this diabolical scheme, that 'It is to be hoped that those portions of two of the southern tribes, which in that event will present the only remaining difficulties, will realize the necessity of emigration, and will speedily resort to it.' Here he says as much, as that it is to be hoped that they will be forced into the 'necessity' of removing; for they, (the Cherokees in particular) are determined not to remove unless forced into the 'necessity' of doing so; and this, Andrew Jackson well knows. And see how insultingly he speaks of them where he says, 'they have neither the intelligence, the moral habits, nor the desire of improvement, which are essential to any favorable change in their condition.'

Hear him again: 'ESTABLISHED IN THE MIDDLE OF A SUPERIOR RACE, AND WITHOUT APPRECIATING THE CAUSES OF THEIR INTERIOR DEPRIVATION, OR SEEKING TO CONTROL THEM, THEY MUST NECESSARILLY YIELD TO THE FORCE OF CIRCUMSTANCES, AND PERE LONG DISAPPEAR!' Such unholily tyrannical language ever saw before! 'Superior Race!!!!!!' I suppose Andrew Jackson thinks he is of that 'SUPERIOR RACE' of beings, while it is well known by men of learning, possessed of unprejudiced minds, that there is no race of men, in the known world, that are superior to the North American Indians, both in agility of body, and the intellectual powers of mind. And had they been born and circumstanced as favorably for their mental and scientific improvement, and surrounded with the other necessary and favorable circumstances, as we have been, it is believed that they would have been, at this time, the brightest and most enlightened people on the globe.

I suppose Andrew Jackson thinks that the people away here towards the east, will believe what he says about this 'interesting subject'; but he need not deceive himself in this way; for he may rest assured that every line he writes against our red brethren, that comes before the world, raises the virtuous indignation of thousands of our most rational citizens, who are opposed to ROBBERY, TYRANNY AND SLAVERY. And according to the best information I am able to obtain, Andrew Jackson is robbing this oppressed people of their lands and their liberties, and by his agents tyrannizing over them contrary to law, and numerous treaties, which the Indians only ask for the fulfilment of, and thus he is forcing them into the wilderness, and into a state, to them, no better than slavery; where they will no doubt be accounted intruders upon the lands of other tribes of Indians, with whom they may ere long be involved in conflicting and bloody wars. And more than this, I have never heard that Andrew Jackson ever claimed any title to one inch of ground west of the Mississippi, let alone being the owner of it, without which he has no more right to give to the Indians who are on the east side of this river, the lands that lie at the west of it, than I have to take his bed from under him and give it to an Indian. But so it is, a tyrant in power is regardless of right, except where it suits his own unhalloved purpose, and covetous cravings. And amidst the indignant feelings that voluntarily arise in my breast when reflecting on these things, I am utterly astonished to think that a nation like this, boasting of its wisdom, virtue, justice, philanthropy and freedom, to place at its head, and to hold the reins of government, a man who possesses no more wisdom or philanthropy than Andrew Jackson does; a man who has been a military tyrant, and a withal a slaveholder, and a man who is guided so much by and under the influence of passion, as what he is, and who is in no wise qualified to preside over the affairs of the nation. And at this time there are thousands who used to 'thunder for Jackson,' who are now sick enough of his administration.

A rather extraordinary pedestrian feat was accomplished in Maidstone, by a man who undertook to walk seven miles in sixty-three minutes. He performed the task in good style, having two minutes to spare.

SOLEMN EVENT.

WASHINGTON, FEBRUARY 11th, 1831.

Mr. Bouldin, of Virginia, successor to John Randolph, had the floor to day on the subject of the removal of the deposits. He commenced speaking at twenty minutes before two, and spoke with his usual deliberate utterance and firm tone. He had made great preparation, and being much interested in the question, it was supposed by his friends that he would speak at great length, as well as with much effect. He had spoken, I believe about six minutes; and was about to state in reply to his colleague, Mr. Wise, his reasons for not having announced to the House the death of Mr. Randolph, when he suddenly fell, stricken with death! He was immediately borne into the lobby, and Dr. Sutherland opened a vein in his temple and in his arm. But from the moment that his voice faltered, it can scarcely be said that he exhibited any signs of life, except some slight and involuntary muscular action. What added to the distress of the scene was the presence of his lady, who had come to the House to hear his speech. She was conducted to him from the Gallery, and upon learning the dreadful truth that he was dead, fell into violent convulsions.

The corpse was borne by some of the immediate friends of the deceased, about two o'clock, into the Speaker's room, where a warm bath and some other applications were got ready.

The funeral will be arranged to-morrow, and will probably take place the next day.

Mr. Bouldin was for some years, a judge of the superior Court in Virginia, and in that capacity was much esteemed. At the bar, he ranked as a sound lawyer and an eloquent advocate. In social and domestic life, he was distinguished for kindness and amiability.

The impression which this awful event produced in the House, was deep and universal. The Senate was in the midst of a fiery discussion on the North Carolina Resolutions; and Mr. Clay was about to speak, when Mr. Preston announced that a distinguished member of the other House had dropped dead in the midst of a speech. The Senate immediately adjourned.

TRAGICAL EVENT! The following tragical story of a Mormon preacher is given by the editor of the Independent Messenger, on the authority of a gentleman from the western part of the State of New-York. We shall expect to see it authenticated by the Western papers, if it be true.

In a town where the delusion had made numerous converts, the disciples were summoned to assemble in a wide place, circumambient to a pond, on the waters of which a gilded cedar announced that he should walk and preach. The believers notified their doubting friends, and great things were anticipated. But it seems there were a few wicked Lamanites, who secretly set themselves to make mischief. Choosing their opportunity, just before the appointed day of miracles, they ascertained, by means of a rat, that the pond to be traversed was extremely shallow—a thin sheet of water covering a common swamp mire. This mire was found to be of a consistency nearly strong enough, except within a small central space, to sustain the weight of a man. They soon discovered a line of plank laid in a particular direction completely across the pond, sunk about four inches under the surface of the water. These were so fastened down, and locked together, and so daubed with mud, as to be quite imperceptible from the neighboring declivities. They resolved on preventing the miracle by sawing the concealed bridge in pieces, just where it passed the deepest and most dangerous part of the pond. This was done, and every thing left seemingly as they found it. The expected day arrived, the congregation placed themselves as in an amphitheatre on the surrounding slopes, and the preacher appeared at the edge of the water. Presently he raised his stentorian voice, and as he paced his invisible bridge with a step apparently unceasingly, taught and warned the people. All ears were open, and every eye strained from its socket with astonishment. But alas! just as the miracle worker seemed to have wrought conviction of his divine power in the wondering hearts of the multitude, lo! he stepped upon one of the detached pieces of plank, sailed side-wise, and instantly plunged, floundering and sinking in the deep watery mire. The mingling shrieks, screams and shouts of the spectators, all in a rush of commotion, were appalling. The scene was indescribable. Even those who had spoiled the miracle, were filled with horror, when they actually saw the unfortunate impostor finally disappear. They had not dreamed that their trick would cost him more than the fright, discomfort and disgrace of being submerged, and afterwards struggling ashore; all along taking for granted that his plank would enable him to swim, however it might treacherously fail him to walk. But the tale closes with the close of his life, and consequent close of Mormonism in that vicinity. He sunk, and long before the confounded assembly were in a condition to afford him relief, perished a victim to his impious presumption.

THE MARSHPEE INDIANS.—The current seems to be setting very strong against extending any relief to our red brethren. Governor Lincoln's Ex-Message has served to turn and call the kind feelings that were beginning to expand toward the Marshpee tribe, and force and intimidations are to be substituted for kindness and mercy.

We cannot but think that Massachusetts will be dishonored by pursuing the stern course recommended by Ex-Governor Lincoln, who seems, by one of his letters to Mr. Fiske, to have contemplated almost with pleasure, the prospect of superintending in person military movements against a handful of Indians, who could not have mustered twenty muskets on the plantation.

We see how now unjust we have been to the Georgians in their treatment of the Cherokees, and if we persist in oppressing the Marshpee Indians, let us hasten to unresolutely all the glowing resolves we made in favor of the Georgia Indians. If Governor Lincoln is right in his bitter denunciation of the poor Marshpee Indians, then was not Governor Troup of Georgia right in his messages and measures against the Cherokees? If the Court of Barnstable was right in imprisoning the Indians for attempting to get their rights, as they understood them, and made their ignorance of the law no excuse, were not the Courts of Georgia justifiable in their condemnation of the Cherokees, for violations of laws enforced against the will of the helpless Indians?

Oh, it was glorious to be generous, and magnanimous and philanthropic toward the Cherokees, and to weep over the barbarities of Georgia, because that could be turned to account against General Jackson; but when it comes home to our own bosoms,

when a little handful of red men in our own State, come and ask us for permission to manage their own property, under reasonable restrictions, presume to resolve that all men are free and equal, without regard to complexion: Governor Lincoln denounces it as a sedition, the Legislature are exhorted to turn a deaf ear, and the Indians are left to their choice between submission to tyrannical laws or having the Militia called out to shoot them.—How gloriously this will read in history!—Boston Daily Advertiser.

A SENSIBLE HORSE. We do not think the records of instinct ever contained a more extraordinary instance than we are about to relate, and for the truth whereof we pledge ourselves. A few days since, Mr. J. Lane, of Falmouth, in Gloucestershire, on his return home, turned his horse out to graze in a field which had been accustomed to graze in a few days before this, he had been shod on all four, but unluckily had been pinched in the shoeing of one foot. In the morning Mr. Lane missed the horse, and caused an active search to be made in the vicinity, when the following singular circumstance transpired:—The animal, as it may be supposed, feeling lame, made its way out of the field by unfastening the gate with his mouth, and went straight to the same farrier's shop, and distance of a mile and a half. The farrier had no sooner opened his shed, than the horse, which had been evidently standing there some time, advanced to the forge, and held up the ailing foot.

The farrier instantly began to examine the hoof, discovered the injury, took off the shoe, and replaced it more carefully; on which the horse immediately turned about, and set off at a merry pace for his well-known pasture. While Mr. Lane's servants were on the search, they chanced to pass by the forge, and on mentioning their supposed loss, the farrier replied, 'Oh, he has been here, and shod, and gone home again,' which on their returning, they found to be actually the case.—English paper.

DEATH OF CADWALLADER D. COLDEN.—We regret to announce the decease of this gentleman at Jersey City yesterday morning. He has filled a large place in the public esteem, and has occupied several important stations. He was two years Mayor of this city, and two years a representative in Congress. On the announcement of this decease to the Superior Court yesterday, it was ordered, as a mark of respect for his distinguished reputation, and rank at the bar, that the Court do forthwith adjourn. And it was adjourned accordingly.—N. Y. paper.

Proposals for publishing an authentic Report of the Great Debate on the merits of the American Colonization Society, had in the city of Utica, Jan. 1831. Taken in short hand by J. S. Griffin. Carefully transcribed and examined by the different speakers.—Price 25 cts.

We have seen a circular of which the above is the substance. We feel much gratified that such a publication is in progress, and cannot doubt that it will be productive of much good.—Emancipator.

Horrible Affair.—On Thursday evening, four or five Germans were drinking in the house of a man named Seirest, who keeps a tavern in the 8th Avenue, when an altercation ensued between them, and one of them, named Jacob Fridz, drew a large jack knife and stabbed a man named Charles Miller in the left temple, which caused instant death. The wound was inflicted with such violence as to drive the entire blade of the knife into the man's head, and cause it to break off at the handle. The ruffian who committed the atrocity was yesterday arrested by the Messrs. Tompkins, Police officers.—N. Y. paper.

William McCork, alias McGork, has been convicted at Lancaster, Pa. of killing Jesse Williams, a colored man, and sentenced to six years solitary confinement in the Eastern Penitentiary. The verdict of the jury was Manslaughter.

Governor Duval of Florida, estimates the annual value of property wrecked on the Florida coast at \$500,000—and one year it amounted to \$700,000.

An act has passed the Legislature of Jamaica awarding a bounty of £15 per head on the importation of Free Laborers.

MORAL.

THE PRINT SHOPS.

MR. POULSON.—Attention has been several times called to the attempts that have been made to exhibit pictures of an immoral tendency in the windows of the print shops. Every friend of public morals should discontinue these attempts in their very beginning, that our city may escape the polluting influence of such exhibitions. It must pain every one who knows the tendency of these representations to vitiate the mind, to see the crowds of lads, children, and even adults, who may be found in our most public streets, gazing on lascivious and voluptuous engravings. The print sellers, who are in the habit of drawing attention to their shops by such means, should be warned, that they are exposing themselves to the penalty of the law, and should learn that they cannot expect that portion of the community, on whom they depend for patronage in the other branches of their business, to be willing to be seen entering an establishment which is thus made so equivocal in its character, or to expose their wives and daughters to the embarrassments, which are almost unavoidable, when customers for the indecent pictures are encountered.—American Daily Advertiser.

HARTFORD COLORED PEOPLE'S TEMPERANCE SOCIETIES.—It affords us pleasure to announce to the public the fact, that the people of color in this city have a temperance society, formed June 10th, 1832, to which there now belong, in good standing, 32 males and 45 females. They have also a Juvenile Temperance Society, formed Dec. 12, 1832, which now has 35 members.—Hartford, Christian Secretary, (Cl.)

A MARTYR. A martyr was asked whether he did not love his wife and children, who stood weeping by him?

'Love them,' said he, 'yes, if all the world were gold, and at my disposal, I would give it all for the satisfaction of living with them, though it were in a prison; yet in comparison with Christ, I love them not.'

Said Socrates, What evil have I done, that this bad man commends me? The applause of the wicked usually denotes some evil, and their censure imports some good.

It should be a Christian's ambition to wear his Saviour's livery, though it be sprinkled with blood, and sullied with disgrace.

Contentment is a slip taken off from the tree of life, and planted by the spirit of God in the soul.

LECTURES.

ON SLAVERY AND ITS REMEDY.

JUST published, and for sale at the office of the Liberator, Lectures on Slavery and its Remedy. By AMOS A. PHELPS, Pastor of Pine-street Church, Boston. Price 50 cents.

This work is one of the best, if not the very best among the numerous publications which have appeared in defence of the doctrines and measures of abolitionists. It contains the sanction of ONE HUNDRED AND TWENTY-FOUR CLERGYMEN, of various denominations, to the doctrine of IMMEDIATE ABOLITION. It is extremely pungent, argumentative, and comprehensive, and deserves a place in every family in the United States. The folly, the wickedness, and the suicidal tendency of the course pursued by the friends of gradual emancipation, and of the colonization scheme, are delineated in a masterly manner. It also contains a valuable Appendix, partly from the pen of Mr. Josiah Coffin, giving an account of the numerous insurrections which have taken place among the slaves since the introduction of slavery into this country. The work occupies 24 pages, large 18mo.

CONTENTS.

DECLARATION OF SENTIMENT. ADDRESS TO CLERGYMEN.

LECTURE I. The sin of slavery—question stated, slavery defined; definitions explained and illustrated; the question not one of mere abstract theory, but of fact, either in or out of sin; it is a violation of God's law; and a parent of abominations—originating and perpetuating the slave-trade, with all its connected sin, and woe; also domestic; and being the fruitful source of licentiousness.

LECTURE II. Objections Answered—and slavery shown to be, 1, not peculiar in the United States in respect to its innocence and the difficulties of its removal; 2, not sanctioned by the Bible; 3, that the slave is not unqualified for freedom; 4, that slavery is not entailed, so as to cancel or diminish guilt.

LECTURE III. The Remedy of Slavery.—The subject undergoing a new and thorough investigation, the people of the North better qualified to judge on the question of remedy than the people of the South; the remedy, whatever it be, must be determined on general principles, and not on a supposition of excepted cases; it must respect the rights and interests of the injured, in preference to the convenience of the oppressor; it must be a gradual emancipation; it is to be effected, not by any schemes of amelioration; but by any scheme of gradual emancipation; but by that of immediate emancipation. The scheme explained; the mode and plan for carrying it into effect stated.

LECTURE IV. Objections Answered.—The scheme of Immediate Emancipation shown, 1, not to be fraught with danger to the nation; nor 2, with danger to the master's life; nor 3, with danger to his interest; nor 4, with ruin to the slave; nor 5, with what some regard as most horrible, amalgamation.

APPENDIX. A. History of insurrections. B. The objection that the slave is contented and happy answered. C. Reformers must expect opposition and persecution. D. Extracts from speeches at the Temperance Convention. E. Extracts from Parliamentary papers showing the colonies at Sierra Leone and Liberia assist facilities to the slave trade. The author's reasons for abandoning the scheme of Colonization.

PARAGON OF TASTE & FASHION. THOMAS COLE has the honor of informing the Ladies and Gentlemen of Boston, that he has removed to No. 74, Congress-street, opposite Julian Hall, where he will be happy to wait on all his former customers. His Shaving, Hair Cutting and Curling establishment is conducted by a superior artist.

T. Cole takes this opportunity of returning his best thanks to those Ladies and Gentlemen for the flattering encouragement he has received in his line, as a Hair Cutter, from long experience in that well known establishment, No. 62, Congress-street; he has an extensive correspondence with the most celebrated and fashionable Hair Cutters of London and the principal cities of this country, from whom he constantly receives the latest fashions, together with his unwearied attention in person, he trusts he will continue to give the same satisfaction he has done heretofore.

Great attention paid to the cutting of children's hair—his method of improving the hair, making coarse hair fine and glossy, is known only to himself.

He has also a fresh assortment of the different kinds of Perfumery.

Boston, January 11, 1834.

JOHN B. PERO. NO. 233, DOCK SQUARE. (Near the City Tavern, Boston.)

HAS for sale the following articles, which he offers to sell low. 250 boxes French Cologne; 200 German Razors; 140 boxes Fancy Soap; 40 boxes Razors, of various